

# REPORT

## OF

# NATIVE PAPERS

FOR THE

Week ending the 18th June 1898.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>BENGALI.</b>	<b>CALCUTTA.</b>			
	<i>Weekly.</i>				
1	"Bangavasi" ...	Calcutta	25,000	11th June, 1898.	
2	"Basumati" ...	Ditto	15,000	9th ditto.	
3	"Hitaishi" ...	Ditto	800	14th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	10th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,600	10th ditto.	
6	"Samay" ...	Ditto	3,000	17th ditto	
7	"Samutthan" ...	Ditto	...		
8	"Sanjivani" ...	Ditto	3,000	11th ditto.	
9	"Som Prakash" ...	Ditto	1,000	13th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	11th ditto.	
	<i>Daily.</i>				
1	"Banga Vidya Prakashika" ...	Ditto	200	11th, 14th, 16th and 17th June 1898.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000	11th and 13th to 15th June, 1898.	
3	"Samvad Prabhakar" ...	Ditto	2,000	10th, 11th and 13th to 16th June 1898.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	10th, 11th, and 13th to 16th June 1898.	
	<b>HINDI.</b>				
	<i>Fortnightly.</i>				
1	"Marwari Gazette" ...	Ditto	400		
	<i>Weekly.</i>				
1	"Bharat Mitra" ...	Ditto	2,000		
2	"Hindi Bangavasi" ...	Ditto	6,500	13th June 1898.	
	<i>Daily.</i>				
1	"Bharat Mitra" ...	Ditto	.....	7th to 10th, 12th and 13th June 1898.	
	<b>PERSIAN.</b>				
	<i>Weekly.</i>				
1	"Hablul Mateen" ...	Ditto	500	13th June 1898.	
2	"Mefta-hur-safar" ...	Ditto	.....		



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
URDU.						
Weekly.						
1	"Darussaltanat and Urdu Guide."	Calcutta ...	320	9th June, 1898.		
2	"General and Gauhariassi"	Ditto ...	330	8th ditto.		
Tri-weekly.						
1	"Nusrat-ul-Islam" ...	Ditto ...	.....	13th ditto.		
BENGALI.						
BURDWAN DIVISION.						
Fortnightly.						
1	"Pallivasi" ...	Kalna ...	475	15th June, 1898.		
Weekly.						
1	"Bankura Darpan" ...	Bankura ...	572			
2	"Burdwan Sanjivani" ...	Burdwan ...	240	7th June, 1898.		
3	"Chinsura Bartavaha" ...	Chinsura ...	400	12th ditto.		
4	"Education Gazette" ...	Hooghly ...	1,350	10th ditto.		
BENGALI.						
PRESIDENCY DIVISION.						
Weekly.						
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	8th and 15th June, 1898.		
2	"Pratihar" ...	Ditto ...	603	10th June 1898.		
URIYA.						
ORISSA DIVISION.						
Weekly.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	27th April, 1898.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.	
2	"Samvad Vahika" ...	Balasore ...	150			
3	"Uriya and Navasamvad" ...	Ditto ...	309	28th ditto.		
4	"Utkal Dipika" ...	Cuttack ...	400	23rd ditto.		
HINDI.						
PATNA DIVISION.						
Monthly.						
1	"Bihar Bandhu" ...	Bankipur ...	About 600			
Weekly.						
1	"Aryavarta" ...	Dinapur ...	1,000			
URDU.						
Weekly.						
1	"Al Punch" ...	Bankipur ...	500	10th June 1898.		
2	"Gaya Punch" ...	Gaya ...	400			
BENGALI.						
RAJSHAHI DIVISION.						
Weekly.						
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243			
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....	This paper is not regularly published for want of type.	
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...				

No.	Names of Newspapers	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
<b>BENGALI.</b>						
<b>Fortnightly.</b>						
1	"Faridpur Hitaishini" ...	Faridpur ...	755	12th June 1898.		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315			
<b>Weekly.</b>						
1	"Barisal Hitaishi" ...	Barisal ...	300	12th June, 1898.		
2	"Charu Mihir" ...	Mymensingh ...	900			
3	"Dacca Prakash" ...	Dacca ...	2,400	12th June 1898.		
4	"Sanjay" ...	Faridpur ...	.....	10th ditto.		
5	"Saraswat Patra" ...	Dacca ...	About 500			
<b>ENGLISH AND BENGALI.</b>						
<b>Weekly.</b>						
1	"Dacca Gazette" ...	Dacca ...	500	13th June, 1898.		
<b>BENGALI.</b>						
<b>Fortnightly.</b>						
1	"Tripura Hitaishi" ...	Comilla ...	450			
<b>Weekly.</b>						
1	"Jyoti" ...	Chittagong ...	.....	9th June 1898.		
2	"Sansodhini" ...	Ditto ...	120	8th ditto.		
<b>BENGALI.</b>						
<b>Assam.</b>						
<b>Fortnightly.</b>						
1	"Paridarsak" ...	Sylhet ...	.....			
2	"Silchar" ...	Silchar, Cachar ...	340			



## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Burdwan Sanjivani* of the 7th June complains that in the village of Puratan under thana Bud-Bud, district Burdwan, the assessment of the chaukidari tax by the local panchayat has not been made with due regard to the circumstances of the people. However assessed, the chaukidari tax cannot fail to be oppressive to the people; but the authorities might still do much to lessen the hardship. The Collector of the district is requested to inquire into the present assessment.

BURDWAN SANJIVANI,  
June 7th, 1898.

2. A correspondent of the *Sansodhini* of the 8th June reports that theft is rife in the villages under the Boalkhali outpost, in the Chittagong district. The upper and the lower classes are alike molested. The chaukidars are extremely remiss in the performance of their duties. The panchayats and the superior police officers do not exercise due control over them. The public impression seems to be that many of the thefts are committed by the chaukidars themselves, who, if one would believe all the reports against them, engage in other and far more serious crimes. They hardly ever go on their rounds, except perhaps at the time of collecting the tax, and pursue their private occupations all the time. The pity of it lies in this that the people have to pay the chaukidari tax regularly and are put to great trouble about it, and the tax is going to be increased too.

SANSODHINI,  
June 8th, 1898.

Much depends on the constitution of the panchayat; the authorities should see to educated people being selected as its members.

3. The *Darussaltanat and Urdu Guide* of the 9th June observes that it is a matter of satisfaction that the *Muharram* festival in Calcutta passed off quietly without any disturbance on the part of the processionists. Previous to the festival a rumour was current that there would be a general Musalman rising against the police during the festival and that the Musalmans would have the moral support of the Hindus. Thanks to Providence those who spread the rumour have not been able to shake the confidence of the Musalmans in the impartial justice of the British Government.

DARUSSALTANAT AND  
URDU GUIDE,  
June 9th, 1898.

4. The *Jyoti* of the 9th June reports that some time ago one Bipinvihari chaukidar was appointed to the post of a writer-constable in the Rangamati police office by the then Police Superintendent, Mr. Hyde. The head-clerk of the police office, however, has, for some unknown reason, refused to take him. Whether the head-clerk had any authority to reject him or not, he lost his appointment, and petitioned to Mr. Hyde for redress. Mr. Hyde has forwarded the petition to the Assistant Commissioner of Chittagong Hill Tracts, with the remark that he remembered having appointed some one as writer-constable, and that he could not understand why the head-clerk had refused to take him. The case looks awkward, and the authorities are requested to make a searching examination of it.

JYOTI,  
June 9th, 1898.

5. Referring to the case of highway robbery reported by a correspondent of the *Statesman*, the *Mihir-o-Sudhakar* of the 10th June says that it is not altogether safe now to live in Calcutta. The correspondent was returning from Howrah at half past nine one evening. At the Barabazar crossing of the Harrison Road he was attacked from behind, blindfolded, and taken to a house in Barabazar. On the way he received cuffs, kicks, and blows. In the house he was held fast by two men and robbed by two others of his watch, chain and cash, to the aggregate value of Rs. 500. After this he was again blindfolded and shoved out into the street to make his way home as best he could.

MIHIR-O-SUDHAKAR,  
June 10th, 1898.

6. The same paper has the following :—

Sankarpur, a village within the municipal area of Jessore, is owned by the Rajas of Chanchra, in the Jessore district. The Muhammadan inhabitants of the village had been slaughtering cows for over a cen'ury, without any

MIHIR-O-SUDHAKAR.



opposition from the landlords. After the death of the Rajas, however, Rani Prabhavati, who came in for a one third share of the estate, although a good and pious lady herself, gave the management of her property to her brother, Lalit Babu, of Mandalgati, the present guardian of the minor Kumars. He is somewhat of a despot, and is oppressing the tenants, especially the Muhammadans. As usual the Muhammadan inhabitants of Sankarpur slaughtered kine this year. This so enraged Lalit Babu that he had six of the Muhammadans arrested by fierce-looking up-country *barkandazes*, and beaten so mercilessly that one of them, Bhangu Molla, had to be removed to hospital in a bullock cart. Here the man is fairly on his way to recovery. The villagers petitioned the District Magistrate, who ordered a police enquiry, which was entrusted to a *pukka* Hindu. This officer, after a visit to the Raja's house, reported the case to be false, and the villagers had to make another application against him. Lalit Babu not having appeared on the first day of hearing, a warrant was issued against him and the case was postponed. In the meantime the Raja's party is spending money lavishly, and has already won over or silenced many of the witnesses. Indeed, Taher Molla, a man of some position and means and the principal witness for the prosecution, did not appear on the appointed day, and a warrant has, therefore, to issue against him. All the leading pleaders and *mukhtars* of Jessore have been engaged on the side of Lalit Babu, and the Muhammadans are represented by only two Muhammadan *mukhtars*, Munshi Abdul Hadi and Munshi Uzir Ali. The only hope of the Muhammadans lies in God and British justice. If they fail to substantiate the charge, they will have to leave their ancestral homes and remove with their families to some other place. How long will the British Government tolerate this sort of oppression?

(b)—Working of the Courts.

JYOTI.  
June 9th, 1898.

7. The *Jyoti* of the 9th June says that the *sarishtadar* of the District Judge is a great favourite of his master, and has almost absolute control over the appointment, transfer and dismissal of the officers of the Judge's Court. At any rate, the transfers and dismissals that have recently taken place lead one to believe that they are not the work of the Judge himself.

To take one instance, the *sarishtadar* of the First Subordinate Judge of the district, Babu Kali Kinkar Datta, aged 55, applied for an extension of his service, which was at first allowed, but was again, for some reason or other, refused. It is rumoured that he has been pronounced unfit for work because he made a little delay in submitting his yearly report.

Babu Kali Kinkar is an honest and able officer, and judging by his appearance, he might yet have worked on for another twenty years. It can never be the intention of Government to pension off all officers at the age of 55. On the other hand, old and experienced officers possessed of good health can ill be dispensed with. Delay in the submission of a report does not prove a man unfit for work.

It is trusted that the District Judge will reconsider his order to pension off such a valuable servant.

SANJAY,  
June 10th, 1898.

8. The *Sanjay* of the 10th June contradicts the charge brought against the Sadar Bench of Faridpur in the *Faridpur Hitaishini* of the 28th May (see *Report on Native Papers* for the week ending 11th June 1898, para. 12).

HITAVADI,  
June 10th, 1898

9. The *Hitavadi* of the 10th June writes as follows:—

The Manager of the Chittagong Wards' Estates. Rai Kailas Chandra Das Bahadur, Manager of the Chittagong Wards' Estates, has joined his post on the expiry of his leave. We do not know whether any inquiry has been made into the complaints which have, from time to time, been made against him in this paper. Kailas Babu is in the good graces of the officials and is consequently above the law. He has been in Chittagong for a very long time, and the wards' estates have had to suffer for him.



But both the District Magistrate and the Divisional Commissioner are in his favour, and he has no one to fear. We fail to understand why Kailas Babu should be so long in Chittagong while public servants far more able and popular than he are frequently transferred from one place to another. Even a peon drawing a pay of Rs. 5 or Rs. 7 a month is not allowed to remain long in one and the same place. But, strange to say, an officer drawing a salary of Rs. 480 a month has been allowed to do so. This undue favour shown to Kailas Babu is most likely to induce the public to think that there must be something wrong about the management of the Chittagong Wards' Estates, and that this is the reason why the Manager is not being transferred. It is also rumoured that Kailas Babu is trying his best to get his foster-son, Babu Rames Chandra Singh, appointed to his post on his own retirement. People will be disposed to believe in this rumour when they see Kailas Babu sticking to Chittagong to the last. The public will be also disposed to question the impartiality of the authorities when they see that Babu Prankrishna, the able and popular Head Clerk of the Chittagong Collectorate, has been transferred to Comilla, while Kailas Babu is allowed to remain in Chittagong, where he has become very much unpopular. Whether Prankrishna Babu's transfer has anything to do with his praise in this paper is more than we can say.

It is, however, expected that the Government will cause an enquiry to be made into the complaints against Rai Kailas Chandra Das Bahadur, indicated below :—

(1) In 1888 Kailas Babu caused the estates, Fazal Ali Khan and Rajkrishna Bannerji, to be surveyed at the cost of Rs. 10,769 and Rs. 14,610, on the understanding that their annual income would be increased by Rs. 7,546 and Rs. 27,28, respectively. Have the expenses been recouped? Has the income of the estates been increased?

(2) Since 1895-96 four Assistant Managers have been appointed, one after another. Why is this so? What is the object of this? Why has Durgadas Babu been appointed Sub-Manager in preference to the man recommended by the Collector himself in 1893?

(3) Has the model agricultural farm maintained at the cost of several thousand rupees benefited the wards' estates in any way?

(4) Is the Manager still good for active service? Is it true that he is suffering from chronic deafness?

(5) Is it true that the Manager tried his best to prevent Joges Babu's estate from going out of the hands of the Court of Wards? If it is, what was his object in doing so?

(6) Is it true that when the said estate became free the Manager stopped the realization of rent, and that he stopped the proprietor's ward allowance before his estate had become free?

(7) Did not the Manager propose to put up one hundred *maha's* for sale without trying to realise their rent? Is it not true that on the application of the proprietor, the Collector stopped the sale of the *mahals*?

(8) Is it true that when the Manager was called upon to explain why the rent of the *mahals* in question remained unrealised, he attributed the non-realization to famine? But did the rent of any other estate remain unrealised? Was any attempt made to realise the rent of Joges Babu's estate?

(9) Was not a list made out of the movable and immovable properties of the estate in question? Was all the property included in the list returned to the proprietor along with the estate? Did not the Manager once deny the existence of the list? Is it true that inferior articles were given to the proprietor in the place of superior articles mentioned in the list? Is Kailas Babu aware of the existence of the list referred to in the Divisional Commissioner's Report No. 125, dated the 21st April 1873? Is that list still in existence?

(10) In 1885 Joges Babu purchased a carriage and a horse. Who had been so long using the carriage and the horse—Joges Babu or anyone else?

(11) Can the Manager turn to his own use anything belonging to the estate without the Board's permission?

(12) Has not the collection of the rent of the three estates, "Surendra Bijay," "Rajkrishna Bannerji" and "Fazal Ali Khan," amounting to Rs. 2,000, Rs. 1,000 and Rs. 900, respectively, been postponed at the instance of the Manager?



(13) Is it true that *tarafs*, namely, "Rajaram" and "Ajij Nachharat," have been purchased on behalf of the estate Fazal Ali Khan, but that these *tarafs* have been left in an unsettled condition? Who is to be held responsible for the loss incurred?

(14) Is it true that Rs. 78, which so long used to be debited to the account of Joges Babu's estate, is now being debited to the account of another estate under the Court of Wards?

(15) How long has the Manager been in Chittagong?

10. The same paper has the following:—

HITAVADI,  
June 10th, 1898.

The Bhawanipur case.

The procedure adopted in enquiring into the Bhawanipur case is open to objection, and we are bound to point out its defects. Dr. Laing's acquittal without a trial has not satisfied the public, and a little reflection will show that the public are not to blame.

We do not charge Dr. Laing with murder and are not prepared to say that he killed the two boys with the intention of killing them. It is our impression that he killed the boys at a moment when he was in great fear and had lost the power of foreseeing the consequences of his action. This being the case, he ought to have been made to undergo the formality of a trial, and it does not matter whether that trial led to his conviction or not. It cannot be said that Dr. Laing killed the two boys in self-defence. In fact, he need not have gone so far as he did even if he was really in fear of losing his life. A fire with blank cartridges would have served his purpose very well. That Dr. Laing considered his life to be in danger goes without saying. He mistook a boy of 17 for an adult of 22 and a small piece of wood in the boy's hand for an iron bar. This was no doubt a sign of fear. But is fear the same thing as self-defence?

It is against the law to use more force in self-defence than is absolutely justified by the circumstances of the case. It cannot be said that Dr. Laing was justified by the necessities of lawful self-defence to fire twice and kill two boys. We understand that Dr. Laing soiled his pantaloons through fear. This shows that he was at that time not in a position to properly judge of the consequences of his action. This being the case, he cannot be held guilty of murder, but he cannot but be held guilty of 'culpable cowardice not amounting to self-defence.' It would have met the ends of justice to inflict a very slight punishment on him, but it was not certainly right to let him off without a trial.

Dr. Laing would no doubt have been justified in firing his revolver if he had been attacked by an infuriated mob from all sides. But this was not the case; there was no necessity for his firing the revolver and killing the two boys. He is no doubt not guilty of murder, but it goes without saying that he wantonly put two people to death. No man of sense would have done what Dr. Laing did.

It is true that if Dr. Laing had been tried, he would have been either acquitted or let off with a small fine. We ourselves would have done nothing more than this if we had been entrusted with the task of trying him. But that is no reason why Dr. Laing should have been let off without a trial. The authorities have no doubt increased the panic of the public by forbearing to put him on his trial. The public would have had no cause for complaint if Dr. Laing had been tried.

As for those who have been held guilty of taking a part in the Bhawanipur disturbance and have consequently been punished, it does not appear that all of them had really anything to do with it. The punishment inflicted on these people is by no means severe on the supposition that they were really guilty of the offence with which they were charged. But people entertain a doubt as to their guilt. A man suffering from eye-disease has been sentenced to two months' simple imprisonment. It is the impression of the public, however, that this man is really innocent. The Magistrate would have done well if he had dealt with him a little more leniently.

We are quite willing to help the Government in its endeavour to maintain the public peace and prevent the commission of riots. But it is not certainly advisable to obstruct the course of justice, to chastise the innocent, and not to exercise the right of a judicial trial in the case of one who is guilty in the eye of the public. That Dr. Laing killed two boys in the exercise of his right



of private defence is not so clear to the native as to the European mind. The native public, therefore, pray again and again for a trial of Dr. Laing.

## (c)—Jails.

11. In the opinion of the *Hitavadi* of the 10th June, the manufacture of castor-oil by the prisoners in the Rajshahi jail is a cruel form of punishment. The writer asks whether the prevalence of phthisis in that jail has anything to do with the prevalence of this form of punishment.

HITAVADI,  
June 10th, 1898.

## (d)—Education.

12. The *Jyoti* of the 9th June complains that the District Board always makes great delay in passing the grant-in-aid bills for the aided schools under it. They are generally passed in the last week of the month following the month for which they are due. The sad case of the poor village schoolmasters can easily be imagined. The Vice-Chairman's attention is drawn to this.

JYOTI,  
June 9th, 1898.

13. The *Hitavadi* of the 10th June expresses its dissatisfaction at the provisional list of successful Entrance candidates, which has been sent to the schools. Why are the University authorities so late in publishing the results of the examination? Cruelty to animals is punished by the law. Is there no law to punish this cruelty to the student community?

HITAVADI,  
June 10th, 1898.

14. The *Sanjivani* of the 11th June blames the authorities of the Calcutta University for their delay in publishing the results of the Entrance, F.A. and B.A. examinations. The Medical College session commences on the 15th June, and so those students who might have joined it will now have to wait one year, owing solely to the inefficiency of the University authorities. The Entrance Examination was held in February, and this is the middle of June; but the results have not yet been published.

SANJIVANI,  
June 11th, 1898.

## (e)—Local Self-Government and Municipal Administration.

15. The *Sansodhini* of the 8th June complains that the Chittagong District Board has retrenched its expenditure on education in order to provide an increased grant for hospitals. While, therefore, Munsifs, Magistrates and other big officials, who do not contribute a farthing for the hospitals, will get their medicines at the expense of the Board, a middle vernacular school, to which the poor people who supply the funds of the Board send their children to be educated, must be abolished. A strange measure indeed! It is much more strange that the Board never thinks of spending the road-cess money on roads.

SANSODHINI,  
June 8th, 1898.

16. The *Basumati* of the 9th June has the following:—

The insanitary condition of the native quarter of Calcutta. The native quarter of Calcutta has become more dirty than before. Though the *methers'* strike is over, the work they are doing is not at all satisfactory. The sweepers have, in the same manner, returned to work, but are performing their duties in a very perfunctory manner. Their number, too, has been diminished by the exodus. The watermen are not seen in the streets every day. The scavengers, too, are most neglectful of their duties. They have, indeed, become the curse of the Calcutta Municipality. The carts are filled to overflowing, and half the filthy contents drop on the road, to be carted and taken away the next day. The result is that the streets are never free from heaps of refuse and rubbish. The example of Europe should be followed here, the present open carts being replaced by covered ones.

BASUMATI,  
June 9th, 1898.

Is no one responsible for the filthy and insanitary condition of the town when poor rate-payers, who have to pay a high percentage of taxes, are pressed to keep their houses clean? The number of scavengers has been much reduced, though in the English quarter the reduction is hardly noticeable.



SANJIVANI,  
June 11th, 1898.

17. A Samastipur correspondent of the *Sanjivani* of the 11th June complains that though a municipality has been established there for more than a year, nothing has yet

been done to improve the drainage or sanitation of the town. The drainage is so bad that water accumulates on both sides of the public streets, and people have to wade through water to their houses. No arrangements have also been made for the collection of rates, which the rate-payers have now, to their great inconvenience, themselves to take to the municipal office.

CHINSURA  
BARTAVAHA,  
June 12th, 1898.

18. The *Chinsura Bartavaha* of the 12th June has the following suggestions and remarks in connection with the working of the Hooghly-Chinsura Municipality:—

The present Vice-Chairman of the Municipality is a doctor and cannot as such spend much time on municipal work. The Vice-Chairman of such a municipality should be a whole-time officer. He should do office work from 11 A.M. to 5 P.M., and out-door work in the morning and evening. He should visit all the wards and inspect roads, drains and bazars. A doctor is hardly the man for such work. Babu Kshetranath De was the ablest Vice-Chairman the municipality ever had.

The roads are all in a bad condition. With an income of less than Rs. 50,000, the municipality can hardly afford to keep its sixty-two miles of roads in good repair. But at least the following roads should be attended to—the Strand Road, the road from the railway station to the Courts, the Chander-nagore Strand, the road to Sahaganj, &c. They should be metalled six inches deep. This is never done. Able and trusted contractors should be engaged. The metal for the roads should be collected before the rains and examined by the Vice-Chairman himself and not by the overseer.

The overseers cannot inspect all the wards on foot. They should be given horses. The Conservancy Overseer does not do satisfactory work. Jungles should be cleared before the rains set in. The drains and bazars should be particularly attended to. Happily the plague scare has somewhat awakened the Commissioners to their duties.

(g)—*Railways and communications including Canals and Irrigation.*

AL PUNCH,  
June 10th, 1898.

19. *Al Punch* of the 10th June complains that the railway passengers do not get good water at the stations lying between Hajipur and Muzaffarpur on the Bengal

A railway grievance. North-Western Railway. The railway authorities should direct their attention to this matter.

HITAVADI,  
June 10th, 1898.

20. A correspondent of the *Hitavadi* of the 10th June makes the following complaints against the management of the Howrah-Seakhala Tramway:—

- (1) There is no waiting-room or closet at the Telkalghat station
- (2) There is no arrangement for ferrying passengers to and from Calcutta.
- (3) The trains are overcrowded, specially on Saturdays and Mondays. On these days passengers are packed even in goods vans.
- (4) If a passenger fails to secure room in that class of compartment for which he has a ticket, he is allowed by the guard to travel higher class. But at the place where tickets are checked, he is made to pay excess fare.
- (5) The cars are not cleansed.
- (6) Drinking-water is not available at the stations.

HITAVADI.

21. Another correspondent of the same paper complains against the railway staff of the Charkai station on the Eastern Bengal State Railway:—

Misconduct of the railway staff of the Charkai station on the Eastern Bengal State Railway.

On the 29th May last two women escorted by a male relative got into a compartment in up train No. 7 at the Hili station on the Eastern Bengal State Railway. They failed to get tickets, but were permitted by the guard to travel by that train. They alighted at the Charkai station where they were confined for failing to produce tickets. They agreed to pay even an excess fare, but in vain. The station staff began to threaten the two women whom they had separated from their



male escort. They even took the liberty of cutting obscene jokes at them, and threatened and coaxed them with the view of making them agree to their lustful proposals. Babu Mukundanath Saha, the son of a zamindar, who had got down at the Charkai station, vainly remonstrated with the station staff. He, however, left a man at the station for the protection of the women. The women were released at 3 A.M. in the night and somehow managed, with the help of the man whom Mukunda Babu had left for their protection, to find out the house of the relative in which they were to put up.

It is to be hoped that the attention of the railway authorities will be drawn to this case.

22. The *Bangavasi* of the 11th June complains that few evening down-trains stop at the Magra station on the East Indian Railway. This causes great inconvenience to

BANGAVASI,  
June 11th, 1898.

A railway complaint. those who have to come to Howrah by an evening train. If one misses the afternoon train which stops at Magra, he has to wait for five or six hours before he can avail himself of another train. This is certainly a bad arrangement. Magra is an important mart and trade centre. Very near it lies Tribeni, a place of Hindu pilgrimage, and there are populous villages in its neighbourhood. It is to be hoped that the railway authorities will make arrangements, which will not only increase the convenience of the Magra people, but will also benefit the Bengal Provincial Railway Company.

23. The same paper complains that there is a steamer station at Bansbaria, but none at the neighbouring village of Tribeni, in the Hooghly district. Bansbaria is two miles from Tribeni and so also Magra. Tribeni people therefore go to Magra to travel by rail instead of going to Bansbaria to travel by steamer. If a steamer station is opened at Tribeni, many will avail themselves of the steamer service, and there is every likelihood of an increase both in the goods and in the passenger traffic. It is to be hoped that the attention of the steamer authorities will be drawn to this matter.

BANGAVASI.

(h) — General.

24. The *Basumati* of the 9th June says:—

Pursuit of self-interest in the plague.

How and why is it that the plague officers are merry and laughing while the whole country is despondent? It cannot be that they are differently constituted from other mortals, or that they are feelingless. There are among them many respectable men, English and Bengali, and why do they yet give evidence of such heartlessness? The same answer—pursuit of self-interest—applies to both these questions with equal force. Whether a doctor or an engineer, whether an inspector or a spy, everyone has, under the present law, some interest to serve. These people must make demonstrations even where there is no plague or parade the streets with the military on the strength of anonymous letters. They are sure to profit, in purse and reputation, if they can show an increasing number of plague cases. Thanks to the power of self-interest, what is death to one is sport to another. According to the *Indian Daily News*, the *Englishman* has a motive in creating a panic among the people in connection with the plague. It is, however, difficult to say what is the interest sought to be secured by any particular person. Those who have fortunately secured appointments in connection with the plague do not seem satisfied with the prospects of rewards and emoluments that lie before them; and they are, therefore, trying to make as many friends and relatives as they can rich at the expense of the Municipality.

BASUMATI,  
June 9th, 1898.

25. The Calcutta Municipality, writes the *Hitavadi* of the 10th June, has already incurred an expenditure of about a lakh

HITAVADI,  
June 10th, 1898.

The Calcutta plague expenses. of rupees on account of the plague. If the plague rages in Calcutta for two or three years, as it has done in Bombay, the Municipality will be put to an enormous expense, which it will not be able to meet without either borrowing on a large scale, or imposing an additional burden of taxation on the rate-payers, who are already heavily taxed. Economy should, therefore, be strictly observed in meeting plague expenses, and those expenses should be controlled not by the Plague Committee but by the Municipal Commissioners.



HITAVADI,  
June 10th, 1898.

26. The same paper has the following:—

The management of the plague  
by the plague officers.

Many still doubt whether plague has really appeared in Calcutta. If it is true that real plague has visited the metropolis, it has to be decided how far that plague is contagious. While the public mind is being thus swayed by doubts, rumours are afloat which only serve to increase the panic and anxiety prevailing in the metropolis—panic and anxiety which can be removed only if the authorities sanction home segregation. So long as the removal and isolation of suspected plague patients remain in force, the prevailing panic and anxiety will not subside.

To speak plainly, the ignorant multitude have no faith in the Government. The Government has often turned a deaf ear to our reasonable representations, and our assurances therefore fail to pacify the panic-stricken public. Their fear of the plague regulations is greater than their fear of the plague. They are at their wits' end. They see that the percentage of death from plague is very very small, but they hear that strict measures are being adopted by the Government to stamp out the disease. Exaggerations and false rumours have intensified their alarm and anxiety, and they are naturally led to believe that there is no plague, but that there is oppression in the name of plague, the so-called plague being, so to speak, only another name for oppression.

This want of confidence in the Government on the part of the people is a growth of years, and it is futile to hope that it will be soon removed. It ought to be the duty of every official and every educated Indian to try their best to allay the prevailing panic. If the Government abolish segregation and house-to-house visitation, it will succeed in speedily removing the prevailing panic. It is true that isolation and house-to-house visitation, as enforced by the Bengal Government, are being carried on in a far more liberal and sympathetic manner than they were in Bombay; but grateful as we no doubt are to the authorities for this, we cannot help thinking that no such measures as isolation and house-to-house visitation are at all necessary at present. According to the last Venice Convention, the Government is bound to declare Calcutta free of plague, if no plague case is discovered in the town for ten days. But so long as the Bombay doctors live, it will be too much to hope that no case of glandular swelling will be ferreted out in the course of ten days.

We have given instances to show how the Bombay doctors have mistaken cases of simple sickness for plague cases. We will now give a few instances to show how they are in the habit of giving a loose to their imagination in searching for plague patients. It seems that they are disappointed not to see the disease spreading far and wide. About a month ago they laboured under the impression that hundreds of plague cases were being concealed or removed, and that the dead bodies of plague patients were being secretly cremated or interred. A search for the dead bodies of such plague patients was consequently made in the public burial-grounds and burning ghats, but in vain. The Bombay doctors now say that the dead bodies of plague patients are being secretly thrown into the river or disposed of outside the town. This is certainly imagination run riot. Has this strange theory been put forward by the Bombay doctors on their failure to ferret out an increasingly large number of plague cases? Here is a letter written by a District Medical Officer to the Secretary of a vigilance committee:—

“HEALTH OFFICE, 149, RUSSA ROAD,

*The 5th June 1898.*

TO THE SECRETARY TO THE VIGILANCE COMMITTEE, WARD NO. 22.

SIR,

Will you kindly request the members of your Vigilance Committee to make particular enquiries as to whether bodies are being taken outside the city for burial or burning, and as to whether there is any reason to suspect that



bodies are being surreptitiously got rid of by being thrown into the river, burial in the garden, or otherwise. Kindly send a report on this as soon as possible.

W. C. HASSACK,  
District Medical Officer."

One step further, and the Bombay doctors will perhaps say that the gentlemen who are serving on the vigilance committees are themselves helping the people in concealing plague cases. The conduct of the Bombay doctors has astonished us. Can you call the disease prevailing in Calcutta real plague when it is, in the opinion of the Bombay doctors, so very easy to conceal it? The plague doctors imported from Bombay will have to sit idle if they cannot ferret out more and more plague cases every day. They must justify their appointment, and is this the reason why they have taken recourse to this strange method of searching for plague patients?

To tell the truth, there is no plague raging in an epidemic form in Calcutta. According to the Venice Convention, "no locality is to be deemed infected merely on account of the importation into it of a few cases of plague, which have led to a diffusion of the malady." We, therefore, humbly pray the Government to declare Calcutta free from plague and thereby allay the anxiety in the public mind.

27. The same paper has the following in its weekly report on the plague cases in Calcutta:—

Plague reports.

(1) *The Municipality's plague statistics incorrect.*—In the daily vital statistics published by the Calcutta Municipality, suspected cases of plague and deaths from suspected plague are entered as cases of and deaths from, plague. This entry makes the municipal statistics sadly incorrect. Suspected plague cases should be entered in a separate list.

(2) *The vigilance committees.*—The Vigilance Committees are working satisfactorily. If these committees had not been constituted the authorities would have had to run great risk in many places. Malicious and anonymous letters are being sent to the Chairman in increasingly large numbers reporting the occurrence of plague cases. These reports are turning out to be false in most cases. The authorities would have run the risk of creating disturbances if, instead of ascertaining the truth in these cases through the vigilance committees, they had visited the houses reported against with the view of removing the reported cases of plague.

(3) *Plague measures in Tamluk.*—A correspondent writes that the Tamluk Police are getting copies of the following form distributed through the chaukidars in order to be filled in by the village panchayats:—

- (1) Name and address of the plague patient.
- (2) How long is the said patient suffering from plague?
- (3) Has he been treated by a medical practitioner? If so, what is the name of the practitioner?
- (4) Did the patient go to any place affected by plague?
- (5) Did the patient mix with people coming from an affected place?
- (6) In the absence of these two causes, can any other cause be assigned for the patient's being stricken with plague?
- (7) Is the said patient suffering from any one or more of the following diseases:—
  - (a) Gonorrhœa,
  - (b) Syphilis,
  - (c) Any fleshy protuberation in the neck or any other part of the body?

Now, the question is, how is the panchayat to derive information on the points stated in the above form? Is the panchayat given the power to enter into houses and make the necessary enquiries? If so, is he not likely to prove oppressive to the village people?

4. *The panic and the exodus.*—The exodus has been renewed, and people are again flying from the town. Forcible removal and isolation of plague patients have thrown the public into a panic. A rumour has been set afloat that quarantine will be soon declared against Calcutta, and railway passengers

HITAVADI,  
June 10th, 1898.



will be examined at the Howrah and other stations. It is rumoured among the ignorant multitude that the Government has made up its mind to carry on plague inspection in right earnest and destroy the filthy *bastis* which are hotbeds of epidemics.

5. *The "Englishman" on the plague.*—The *Englishman* is trying its best to malign the natives. It has published a malicious story about Lord Elgin and a *yogi*, which is evidently the production of the writer's own fertile brain. We have come across no such story. This story is calculated to create great mischief. We hope that the Government will demand an explanation from the *Englishman*.

6. *The Municipality's plague returns.*—The Municipality ought to give the names and addresses of the persons who are supposed to be suffering from, or who have died from, plague. The result of the medical treatment under which plague cases may have been placed should also be given.

7. *The ambulance cart.*—Dr. Cook is strongly in favour of the ambulance cart and objects to the use of palanquins. The ambulance van, however, is looked upon with suspicion by the public and is a source of annoyance. The Municipality has not yet made any arrangements for replacing the ambulance vans. It is this vacillation of the authorities that makes the people lose their confidence in them.

28. The *Sanjivani* of the 11th June has the following:—

SANJIVANI,  
June 11th, 1898.

The press in the plague.

One of the first duties of the press is to educate the public. Most of the native papers, however, are not doing anything to allay the public fear. We cannot believe that any paper in this country is trying to excite popular hatred against the Government. It cannot be that any sane man will advise another to become disloyal. But without being actually disloyal, people may do much mischief by being thoughtless. In a crisis like this, not a word should be uttered calculated to excite the ill-will of the people towards Government. What might have justified strong comments at any other time should not now excite anything beyond a mild protest. We should behave towards the Government as we would behave towards a relative whom we find in the clutches of *budmashes*. Even if we know this relative to be in the wrong, we should not tell him so in the presence of his enemies; for if we do, we may do him more harm than good. Some native papers are, in this way, doing harm. The Government of Bengal has done nothing wrong or indiscreet like the gentleman in the clutches of *budmashes*; its plague regulations are good and are characterised by great forbearance and consideration. So, if the gentleman in the clutches of *budmashes* deserves to be defended instead of being rebuked, how much more so the Government? Indeed, at a time like this Government should receive only support and no adverse criticism. If anything is found to be going wrong, there should be no public clamour about it, but the attention of the authorities should be privately drawn to it. If all editors do this, they will prove to the Government that they are friendly to the British Raj, and the Government will not only listen to them, but will overlook their faults. We should follow the example of Haris Chandra Mukharji, the founder of the *Hindoo Patriot* in the days of the mutiny.

Most of the native papers do not believe that there is plague in Calcutta. All the European doctors in the town are now agreed about the existence of plague, and yet there is doubt in some minds. This doubt has been confirmed by the recent action of Babu Nalin Bihari Sarkar in getting a Committee of four doctors to be appointed to visit and report upon the plague hospital. These doctors, however, say that they have no previous experience of plague, and they have not enough time to do the work which the Municipal Commissioners are asking them to do. So the Committee cannot possibly work to anybody's satisfaction. Another proposal is for the examination of dead bodies at burning ghats and burial grounds in lieu of house-to-house visitation. But this will probably lead to popular excitement and rioting, as Hindus and Musalmans will all object to their dead bodies being touched by people of lower castes or different nationalities. The suggestion about replacing the ambulance car by the palanquin is equally objectionable. It is doubtful whether a sufficient number of bearers could be had to carry palanquins, and palanquins will be more expensive than ambulance vans. As for putting Dr. Laing on his trial, we can



scarcely conceive of a fitter case than his for the exercise of the right of self-defence. We do not know if there is anybody who could have refrained from firing at the time when Dr. Laing fired. Some papers have gone the length of making such a ridiculous statement as the following:—'As there was not the slightest chance of punishment, we thought there was no risk in putting the doctor on his trial.'

It is no wonder that the Government has not chosen to accept the suggestions and proposals made by the press in connection with the plague, for most of them are worthless. There is, however, one unanimous prayer which the Government should grant if there be no grave objection to granting it—home segregation wherever possible.

29. The *Sulabh Samachar* of the 11th June has the following in connection with the case, reported in its columns, of a man, who having got a simple bubo accompanied with fever, fled the town and was on the way cured by a doctor:—

The plague-measures—their efficacy.

Would not the man have been certainly removed to the hospital by the Calcutta doctors? What an anguish would that have given to him and to his family! Who knows that he would not have died too?

And if it had been a true plague case, the authorities would never have got the scent of it. Fear of law is quite powerless to prevent concealment of cases. Does fear of law prevent the commission of a crime like theft? How much less effective would it then be in preventing the concealment of plague cases, an act which is deemed to have the sanction of family affection and family honour?

It comes to this. If the plague be contagious, Government can never prevent the destruction of the metropolis. If the plague be not contagious, all these drastic measures are uncalled for. Guess-work will not go a great way. Let all be left in the hands of God.

30. The *Som Prakash* of the 13th June apprehends that the plague-mortality will increase in the rainy season. Government cannot combat the disease with success without the co-operation of the people. The latter are therefore asked not to obstruct in any way the working of the plague measures. There might be some oppression and misunderstanding here and there; but it is foolish and uncharitable to suppose that there is no plague in the town, and that the plague measures are only intended to oppress the people.

The duty of the people in regard to the plague measures.

31. The *Dainik-o-Samachar Chandrika* of the 13th June writes:—

Effects of the plague-scare.

The plague scare is doing much mischief. Many people here are afraid to call in doctors. Since the Champatala affair, the impression has gained ground that the doctors will send the patients to hospital. The dispensaries are practically closed.

Anonymous and forged communications are on the increase. The authorities should receive and act on, only such letters as are signed by a member of the Ward Committee.

*Budmashes* are growing bolder. The *Indian Mirror* tells the story of a clerk who was arrested the other day in a tramcar by *budmashes* in the guise of police officers. Such things will increase everyday.

There is the quarantine scare again. The rumour is that quarantine will be declared on the 15th June. The rumour is gaining credence even among people who ought to know better, although Mr. Greer, the Chairman of the Municipality is telling people not to put faith in it, and Mr. Nolan, President of the Plague Commission is giving a similar assurance.

The Anglo-Indian papers reported that special plague-inspectors would be appointed, who would visit houses with loaded revolvers. The report has turned out untrue. Neither the Plague Commission, nor the Chairman, nor the Police Commissioner is aware of any such intention on the part of Government. The plague doctors should not be allowed to enter any house by themselves. The inquiry should be left to the Ward Commissioners. The advice of Babu Ram Gopal Sanyal of the *Indian Mirror* should be attended to.

32. The *Dainik-o-Samachar Chandrika* of the 14th June reports that the Committee composed of Mr. Nolan, Mr. Greer, and Mr. James, to consider, in view of the popular feeling against the ambulance van, if it could not be replaced by any other

The ambulance van question.

SULAB SAMACHAR,  
June 11th, 1898.

SOM PRAKASH,  
June 13th, 1898.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 13th, 1898.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
June 14th, 1898.



conveyance, have at last come to the conclusion that the *palki* cannot be used for the purpose, for the upper classes will not consent to be carried on the shoulders of anybody but the Uriya bearers. But whence have the Committee learnt this? Such ignorance of Indian feeling and custom does not look well in Anglo-Indians of the present day. Nobody in this country has in fact any objection to being carried by bearers of any caste. *Dulés* and *kahars* can be got in sufficient numbers in the town and *Bauris* can easily be imported from Midnapore and elsewhere.

HITAISHI,  
June 14th, 1898.

33. The *Hitaishi* of the 14th June has the following:—

The plague measures of Government.

In the opinion of many eminent doctors plague is not infectious, but the Government is not disposed to believe this. It is, in fact, determined to enforce segregation and isolation. The experience of plague in Bombay does not, however, justify us in believing in the efficacy of these measures. Dr. Cook, the Health Officer of Calcutta, set his face, from the first, against isolation and segregation, but he is said to have been overruled by the Government of India and obliged to enforce the plague regulations of Government. When it is impossible to disobey the Venice Convention, and when the Government is bound to ignore the protests of millions of its subjects, we are ready to accept segregation and isolation, but we object to the nature thereof. There is nothing in the Venice Convention directing that segregation should be enforced after the Western fashion; all that it says is that this should be done with an eye to the habits and customs of the people. Under these circumstances, we do not see what objection the Government can have to allow home-segregation. Instead of removing a plague patient to hospital, it would be far better to follow the native method of segregating him in a room in his own house.

The people are not in the least afraid of an attack of plague or of death from it. But they are not only afraid of but thoroughly panic-stricken by, the plague regulations. It is our firm conviction that the generous Government will not hesitate to adopt measures which, while thoroughly effective in putting down plague, will not create panic or discontent among the people. It cannot be that the prayer of millions of loyal subjects will be disregarded, or that the policy declared by the Viceroy a year ago will be departed from now.

We have not been able to convince people that the rumour about the establishment of quarantine is quite unfounded. This rumour has led to a fresh exodus. There is also an impression abroad that a house-to-house visitation is imminent. A certain Municipal Commissioner asked the Chairman whether it would not be more desirable to examine corpses at the burning ghats instead of instituting a house-to-house search. In reply, he was told that the Muhammadans had objection to the proposed method. We would suggest that, in that case, the method of examining dead bodies be adopted in the case of the Hindus only.

The Government is increasing the panic of the people of Calcutta. Perhaps it is not aware that it is doing so. It is said that the Government of India intends appointing a number of plague inspectors in view of the disease assuming an epidemic form, and that rules will shortly be published in the gazette defining their duties. With all respect, we ask—what may the reason of this be? It may well be said that plague in an epidemic form is very far off, and over-cautiousness is therefore unnecessary.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANSODHINI,  
June 8th, 1898.

34. The *Sansodhini* of the 8th June reports great distress in the Chittagong district along the sea-coast. The labourers there have mostly been thrown out of employment. The authorities are requested to inquire and start relief-works.

Distress in the Chittagong district.

JYOTI,  
June 9th, 1898.

35. The *Jyoti* of the 9th June says that reports of fearful distress are reaching it from every part of Chittagong. Two deaths from starvation have already been noticed in this paper. The Magistrate of the district is requested to enquire and take prompt steps to relieve the people.

Distress in the Chittagong district.



A correspondent from Padua, a village in the Chittagong district, has sent an appalling account of what he saw and heard of the distress in the village. He relates the story of a family of seven, who had had their houses levelled in the late cyclone. The frail hut they had been since living in was blown down by the wind a few days ago. They had been literally fasting for three continuous days; they had only water from the pond to live upon. The wife at last proposed to repair with the family to her father's house. This meant family humiliation and the head of the family objected. But his mother and daughter pleaded along with the wife that they had pawned off all their belongings and that the humiliation could not be helped. The man was driven desperate; he snatched an axe and with it killed his whole family.

One sees the distress at once in the famine-stricken urchins that walk the streets of the village. Many families have got no roofs to lay their heads under; and they are all more or less starving.

#### VI.—MISCELLANEOUS.

36. The *Murshidabad Hitaishi* of the 8th June has the following:—

"Is man a wild animal?"

Whether the black people of unfortunate India are men or wild animals has not been yet ascertained. Disappointed in their expectation of gaining a handful of rice in their own country, low-class Europeans are supporting themselves by begging alms by force at the hands of poor and helpless India, and are asking themselves whether the black Indians are men or wild animals. For upwards of a century this dreadful question has found a place in the mind of the Anglo-Indians, and all that has been done since then has been done in conformity with that impression in the mind of the wicked men (*durātmās*). Not once, not twice, but times without number, have black men been subjected to various harassments at the hands of the reprobate (*pāpātmā*) Europeans. Whether official or non-official, whether superior or inferior, the moment low-class European employes come across the unfortunate native, they look upon him as an insignificant wild animal. The slaughter of abject and down-trodden Indians produces in their mind feelings no better than those with which the slaughter of wild beasts and birds are regarded by all except God, the source of all good. Who alone is pained to see them slaughtered. If it were otherwise, could the courage and eagerness to kick a high-class Indian to death increase in a human heart?

The news of another such diabolical murder has quite dum-founded and paralysed us. An account of this atrocious murder at Samastipur in the Muzaffarpur district was first published in the *Sanjivani* newspaper, and has been subsequently confirmed by the *Amrita Bazar Patrika*. A correspondent thus writes to the latter paper:—

"Yes, the facts reported by the Samastipur correspondent of the *Sanjivani* are substantially correct. The name of the Resident Engineer is Mr. Mackentyre. He is employed on the Bengal and North-Western Railway extension. He is the son-in-law of the late Mr. W. R. Finch, a local barrister, who died on the day the marriage ceremony took place. The sound of native music which accompanied the bridegroom's party proving disagreeable to the ears of his newly-married wife, he asked them to stop the music, and then he fired upon the party. The result was the death of one man. Another man is lying wounded and is at present in a precarious condition. No police enquiry has been made into the matter. Mr. Mackentyre is employed in the Begusarai subdivision of the Monghyr district. This matter has created a profound sensation in the locality, and public opinion is that the matter has been hushed up."

Will any body tell us what it is that makes these ungrateful (*neemuk-haram*) Europeans so bold as to kill natives? We believe it is the conviction of these brutes in human form that condign punishment for their sins will never be inflicted on them in this world. Living within the grim jaws of the invincible British lion, how defiant these reprobates (*pāpātmās*) have become! We think the authorities do not treat them leniently, for they occasionally suffer considerable harassment for their wicked doings. The conduct of these low-caste Europeans reminds us of the notorious acts of Nawab Serajuddowla, and the part played by the European lady in this case has increased our astonishment.

MURSHIDABAD  
HITAISHI,  
June 8th, 1898.



We have read in the *Betul Panchavinsati* of a lady who fainted away on being touched with a flower, and of another who would not stand the rays of the moon. This delicate European lady may well be taken to be like one of these, and if she had been known to the author of the book in question, the story of one more beauty would have graced his pages. Praised be fortune!

MIHIR-O-SUDHAKAR,  
June 10th, 1898.

37. Referring to the charge of sedition preferred by the *Englishman* against the *Patrika*, the *Mihir o-Sudhakkar* of the 10th June says that the Anglo-Indian papers do more to increase the present panic than the native papers. It will not do to arrive at conclusions after the fashion of the *Kazis* of old. The ever loyal native papers should not be saddled with unfounded charges.

38. The *Sanjivani* of the 11th June says:—

SANJIVANI,  
June 11th, 1898.

The Brahmo Samaj on the plague.

We invited the Brahmos to come forward and to the best of their ability remove the present panic and nurse the sick. It is really a matter of congratulation that they have responded to this call with commendable zeal and devotion to duty. The members of the Adi Brahmo Samaj, the Nava Vidhan Samaj, and the Sadharan Brahmo Samaj have sunk their differences and joined hands. We are really glad to find this unity among the different branches of the Samaj, for which we thank Babu Pratap Chandra Mazumdar. The zeal which others have displayed in this connection cannot also fail to fill one's mind with pleasure. In this laudable work of nursing the sick the good wishes of the hoary-headed Maharshi Devendranath Tagore, of Raj Narayan Bose, and of Ramtanu Lahiri will attend the Brahmos. Here is a good opportunity for Brahmos and Brahmikas to show that the Brahmo Samaj is not yet dead, and that they feel pleasure in obeying the commands of God and in nursing His children even at the sacrifice of their lives. No one should sit idle now. Let every one work to the best of his or her ability. Many young Brahmos and some Brahmikas have expressed their willingness to devote their lives to the cause of suffering humanity during the plague. They are prepared to take lessons in nursing from able teachers.

The writer quotes a letter from Gopendra Narayan Sinha expressing his willingness to nurse plague patients.

BANGAVASI,  
June 11th, 1898.

39. The *Bangavasi* of the 11th June has the following:—

Zamindar vs. lawyer.

The lawyer's ascendancy in Indian society is something that we heartily dislike, because the lawyer has, in our opinion, no caste. The pleader's son is not and cannot be, by virtue of his birth, a pleader. To become an influential member of society, he must be a pleader of distinction—he must pass the law examination and must be full of those resources and devices which enable a pleader to make his mark in his profession. In Hindu society no influence other than caste influence can count for much. The social influence of a person arising not out of the caste to which he belongs, but out of the factitious position he holds in society, is of an evanescent nature; it is sure to end with the life of the individual concerned. Such factitious influence is not expected to be productive of good to society. In Hindu society the Brahman, as a Brahman, possesses caste influence. So does the Kshatriya, the Vaisya and the Sudra. Even *dhangars* and *mehters* have a caste and a caste influence—witness the passes they have secured exempting them from inoculation and segregation. But the pleader, as a pleader, has no caste, and his influence is not, therefore, recognised by society. Necessity may sometimes make people respect this pleader or that; but as a class, pleaders are not honoured and respected in this country. It is true that a Tarkapanchanan's son is not a Tarkapanchanan just as a pleader's son is not a pleader. But a Tarkapanchanan's son is a *Bhattacharyya* undeniably. As the son of an *adhyapak*, he holds a high position in society and exercises great influence over it—an influence, which he possesses by virtue of his birth in the Brahmanical caste. In India, in short, all influence proceeds from caste, and no profession can become influential which is not a "profession caste." The lawyer's profession is a casteless profession, and can, therefore, exercise no influence in society.

There is another reason why we so much dislike the lawyer. The Indian lawyer has acquired all the vices, but none of the virtues, of western civilisation.



In dress and habits, in manners and ways of living, he is, so to speak, an incarnation of European civilisation. A rich pleader buys European dresses without number, and brings up his children to live like the European. He has no sympathy with his family and society. He stops all family *pujas* and ceremonies and patronises European shops. During the *puja* holidays he goes not to his native village, but to Darjeeling, to Ceylon, to Ootacamund. Now-a-days pleaders are becoming zamindars. As a zamindar, however, the pleader does not change his nature; he carries his lawyerly instincts even into his zamindari. In the language of one of our esteemed friends, the lawyer has two and only two functions: he is born and he dies. He does not enjoy a pension and he has no leisure. He earns money, gains influence, and dies. The lawyer's example is, for various reasons, contagious. Let a distinguished pleader dress as a European and the whole neighbourhood will wear the European costume. Let him become a drunkard and the whole community of pleaders will begin to drink. If he be miserly, all the other pleaders will vie with one another to excel him in stinginess. To tell the truth, of all English educated Indians, the lawyer takes in the largest dose of European civilisation. He is looked upon as a model of European civilisation, and his example is followed by all English educated people. It is the lawyer who is responsible for the prevalence of expensive European manners and customs in poor Hindu society. He has done great harm to the country, and we naturally dislike him. It is a happy sign, however, that among rising lawyers the vices of European civilisation are not so prevalent as they were of old. Twenty years ago, a lawyer had invariably to drink hard and eat European food. Those days are, however, happily gone.

The scion of an ancient zamindar family is in manners and customs a model zamindar, every inch of him. He is a man of influence in his society, and he protects and befriends his raiyats. He is honoured and respected, and his commands are obeyed. He celebrates all religious ceremonies, his charity is large and his generosity is unbounded. We call such zamindars the leaders of the society. The pleaders, who acquire zamindaris, are more shopkeepers than zamindars. Money-making is their sole object and principle in life, and they acquire zamindaris for no other purpose than making money. This is the reason why we are so pained to see the scions of the ancient aristocracy in India degenerating in their habits and manners, tastes and inclinations. This is the reason why we have not even hesitated to blame the Government for remaining indifferent and forbearing to take steps for the improvement of the zamindars. This is the reason why we have supported the British Indian Association's memorial on the subject of zamindari representation in the Indian Legislative Councils. Not that we think that the nomination of zamindars to seats in the Legislative Councils will effect wonders, but that we believe that, by moving in the circle of those eminent and distinguished men who take their seats in the Legislative Councils, the scions of the Indian aristocracy may find themselves improved in their habits and manners. It is said that merit in a zamindar is even now recognised by the Government, and that there are zamindar members in the Legislative Councils. This is to some extent true. It is true that Maharaja Jagadindranath, Raja Susisekhareswar, Raja Peary Mohun, and the Maharaja of Darbhanga have been honoured with seats in the Legislative Councils. But do they owe their honour and their eminence to the Legislative Councils to their position as zamindars, or to their ability, intelligence and popularity? They have all had to enter the Legislative Councils through the gates of election. They have all had to canvass for votes and resort to electioneering tactics. We want to see a zamindar take his seat in the Legislative Council not simply as a man of distinction and intelligence, but as a zamindar. A village zamindar has, under the laws in force in the country, to fear all local officials, from the District Magistrate down to the Police constable. His nomination to a seat in the Legislative Council will not, it is true, enable him to ignore the powers of the executive officers, but his eminence will raise him in the estimation of those officers, and he will be able to look upon them with less fear and awe.

The lawyer, with his strong shop-keeping instincts, is not endowed with a strong sense of responsibility. He cannot feel with the raiyat in his weal and



woe, simply because the raiyat's weal and woe do not in any way affect him. If a zamindar be as able, as clever and as intelligent as a lawyer, he is sure to espouse the raiyat's cause with greater chances of success. A lawyer can never be a sympathetic spokesman of the raiyats; he can never divest himself of his shop-keeping instincts. On all these grounds, we think that the more are zamindars admitted to the presence of the high officials, the more will it be for the good of the country.

40. The same paper writes as follows:—

"Cudgels bring round the fool" runs the proverb. The *Amrita Bazar Patrika* looks upon himself as a very clever man. He prides himself on the art of making hard hits without infringing the law. He boasts of his insinuating style and his roundabout way of telling things. But this time he has been caught, and the *Englishman* and the *Capital* have openly charged him with sedition. Their warning has had its effect upon him, and our contemporary has at once changed his tone. He is now singing in a low key, and has made his writings as conciliatory and amiable as possible. This is no doubt a change for the better. The *Amrita Bazar Patrika* serves as a model to most native papers, and his change of tone is sure to improve the writings of those who follow him. It is extremely foolish to live in Rome and fight with the Pope. It is bad policy to quarrel with the Government, under whose protection we live, in season and out of season; we must not abuse the liberty of speech which the Government has given us. If we transgress the limits of our liberty, we are sure to make ourselves the laughing stock of the world. We should never forget that we are Hindus, and that our colour will never change.

#### URIYA PAPERS.

UTKALDIPKA,  
April 23rd, 1898.

41. The *Utkaldipika* of the 23rd April is glad to learn that His Honour the Lieutenant-Governor of Bengal is devoting his personal attention to an examination of the state of the Calcutta Municipality, and hopes that His Honour will be able to understand many things in connection with that municipality even without the assistance of His Honour's subordinates.

The Lieutenant-Governor and the Calcutta Municipality.

ALL URIYA PAPERS,

42. The unexpected death of Mr. Cooke, the late Commissioner of Orissa is mourned by all the native papers of Orissa.

The late Commissioner of Orissa.

UTKALDIPKA,  
April 23rd, 1898.

43. Referring to the Calcutta Municipal Bill, the *Utkaldipika* of the 23rd April points out that the Government of Bengal may introduce certain reforms without striking at the root of the principle of Local Self-Government which seems to be the object of the present Bill.

The Calcutta Municipal Bill.

UTKALDIPKA.

44. A correspondent of the *Utkaldipika*, named Sarat Chandra Rai, informs the public that the four dāk bungalows, situated on the road between Dhenkanal and Angul, are not safe places for travellers to remain in at night, as they are generally haunted by thieves and robbers. He suggests the removal of the present chaukidars, attached to the bungalows, and the appointment of new and better men in their places.

Unsafe dāk bungalows in Orissa.

URIYA AND  
NAVASAMVAD,  
April 28th, 1898.

45. The *Uriya* and *Navasamvad* of the 28th April is sorry to learn that the number of thefts is increasing in Balasore town, and that the residents of the town cannot pass a single night in sound sleep for fear of being disturbed and mauled by the thieves.

Thefts in Balasore town.

URIYA AND  
NAVASAMVAD.

46. The same paper complains of want of rain and suggests the reexcavation of a certain number of tanks in the Balasore district, which will prove good sources of water-supply.

Want of rain and water-scarcity in the Balasore district.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 18th June 1898.*

W. S.—Reg. No. 1382C—77—22-6-98